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vielmehr Fabelhaftes im Vordergrund steht (wodurch viele Tiere und Pflanzen unbestimmbar bleiben). So werden Meerestiere und Fische behandelt, „entstellte“ menschliche (Fabel-)Wesen, wunderbare Gewässer, seltsame Pflanzen, seltsame Wildtiere und wunderbare Vögel.

Die Publikation schließt mit einem umfassenden Glossar der Sternnamen (S. 529-662), basierend auf P. Kunitzsch und mit ausführlichen Angaben, einer Bibliographie (S. 663-677) und den Indices (S. 679-698).

Der Wert dieser Publikation und das Verdienst der Verfasser liegt darin, ein zwar kurzes, aber bisher nicht bekanntes arabisches kosmographisches Werk durch Faksimile-Ausgabe, Text-Edition und Übersetzung mit einer Vielzahl von Kommentaren (in den Anmerkungen zur Übersetzung) vorzüglich aufbereitet zu haben. Die Verfasser haben eine mustergültige Edition und Übersetzung vorgelegt und eine detaillierte Ausarbeitung und Aufbereitung durchgeführt, die alle erdenklichen Aspekte berücksichtigt. Diese Publikation muss und wird nicht nur die Standard-Ausgabe zum anonymen *Kitāb ġarāʾib al-funūn wa-mulaḥ al-ʿuyūn* aus dem 11. Jahrhundert bleiben, ihr kommt auch eine Vorbildwirkung für die Bearbeitung vergleichbarer arabischer Handschriften zu.

Herbert Eisenstein (Wien)

Ritt-Benmimoun, Veronika: Grammatik des arabischen Beduinendialekts der Region Douz (Südtunesien). Wiesbaden: Harrassowitz, 2014 (Semitica Viva 53). 415 Seiten. ISBN 978-3-447-10202-5. € 98,00.

The grammar published by V. Ritt-Benmimoun (henceforth VRB) appears just three years after the publication of her *Texte im arabischen Beduinendialekt der Region Douz (Südtunesien)*, Wiesbaden, Harrassowitz, 2011 (Semitica Viva 49). The book under review can be seen as a solid step in the research of VRB who, during the last ten years, has published a long series of articles on several aspects of the Bedouin Arabic dialect(s) belonging to the Southern region of Tunisia called Nefzaoua (Nifzāwa) – Governorate of Kébili (Gbilli).

The Bedouin dialect spoken in this area is often referred to in scientific literature by the French label of “parler arabe des Marāzīg”, due to the name of the principal tribe of the region (the Marāzīg, singular *mārzūgi*) and also because of the first studies of their dialect which were published more than sixty years ago by Gilbert Boris (1951, 1958).

Until now, those who were interested in the dialectological situation of Tunisia had at their disposal for Tunis the grammars of Hans Stumme (1896) and Hans Rudolf Singer (1984), for Sousse that of Fathi Talmoudi (1980), while the principal sources for the study of the dialect(s) of Southern Tunisia were the two aforementioned references of Boris (1951, 1958), some works by Lucienne Saada (especially 1981 and 1984) and single papers written by different scholars. Beside these sources, a real “classic” in the literature on Tunisian Arabic was obviously the monumental work by William Marçais & Abderahmān Guīga (1925, 1958-61).

As a consequence, we can now give a “Herzlich Willkommen” to VRB’s grammar, a book that is based on the author’s own fieldwork in the region and that fills a gap in an important transitional area of Eastern Maghreb. It will surely become a significant reference for study in this area.

The book is basically a descriptive grammar of the Marāzīg dialect; some comparative remarks on the other Tunisian and generally speaking Maghrebi dialects are given by several footnotes. The grammar is formally organized into three principal chapters: a theoretical introduction on the region, a description of the phonology, and finally a description of the morphology. A rich bibliography appears at the end of the book.

The “Einleitung” of the book is an introductory chapter that gives a basic overview on the geo-linguistic situation and describes the territorial distribution of the Marāzīg branches in several villages of the Nefzaoua region, in particular the chief town of Kébili and the oasis of Douz (Dūz). These both play the most important role in the area and represent the starting points for the research carried out for the present study. Finally, the first chapter includes two detailed maps (one of the Nefzaoua region, and another of the oasis of Douz), as well as a short description of the literature already existing on the subject and a concise summary of the linguistic features of the area.

The second chapter, “Phonologie”, is a very detailed description of the phonological system from a mainly synchronic point of view. The methodology used for the description of the system is basically phonematic, and the remarks on phonetic aspects are quite rare. This tendency is more evident in the description of vocalism, where no allophonic phenomena (i.e. the phonetic realizations of the vowels) have been dealt with. No IPA symbols have been used in the descriptions.

As for the consonants, we remember that the unvoiced uvular stop *q is realized as a voiced velar stop g and interdentals (*t e *d) are fully preserved, while *d and *ð are merged in a unique interdental phoneme ð. Among the emphatic consonants, VRB remarks a small number of minimal pairs that are produced by oppositions like r/r̥, b/b̥, m/m̥, z/z̥, and some others. The phenomenon of the emergence of new emphatic consonants is well attested in many Arabic dialects and for the Maghrebi varieties, in particular, has produced a long debate on the phonological status of these new segments.

As for vocalism, the phonological system is formed of five long vowels (*ā : ē : ī : ō : ū*), and three short vowels (*a : i : u*); beyond these segments, other ultra-short and/or epenthetic vowels have been found. The presence of the vowels *ē* and *ō* are mainly the result of a reduction of the two diphthongs *ay and *aw, as it happens in many Bedouin dialects of North Africa. The phenomenon in the works of G. Boris seems to occur regularly, but VRB admits (page 25) that interestingly in her material the situation appears more complex because of very unsystematic alternations (*mⁱšēi/mⁱšūi*, *kēf/kīf*) which could derive from sociolinguistic factors. Finally, it must be remembered that if the long vowel *ē* occurs in the final position, it can also derive from a final *-ā or *-ā̄, a particular type of *imāla* that W. Marçais 1950 has recognized as a feature of the Sulaym dialects. Giving the rich inventory of allophones in Tunis Arabic for the realizations of *ā* (in final and non-final positions), it would have been interesting to draw a picture of the strictly phonetic values of *imāla* also in the Marāzīg dialect. Unfortunately the phonetic nature of this *ē* (i.e. if IPA [e] or [ɛ] or something similar) is not given, although we can reasonably deduce that it must be a closed vowel.

The final parts of this chapter on the phonology includes the description of some suprasegmental features (syllable structure and stress) and major phonological processes (assimilations, metathesis, geminations, elisions).

The third chapter, “Morphologie”, is devoted to all kinds of pronouns (personal, demonstrative, relative, interrogative, and indefinite systems), adverbs (interrogative, locative, temporal, and modal ones), nouns, numerals, and verbs. The chapter also includes a very detailed account of particles, prepositions, and conjunctions. All these grammatical categories are treated by carefully explaining their morphosyntax.

As for nouns, it is significant to remark the presence of plurals like *ṣanādīg* ‘boxes’ (sg. *ṣandūg*), *sarāwīl* ‘trousers’ (sg. *sirwāl*), *ḏabābīn* ‘cemeteries’ (sg. *ḏabbāna*). In fact, it is well known that the conservation of the etymological long vowel *ī* in the last syllable is a feature of the Bedouin (and rural) dialects of North Africa, since this long vowel is neutralized in a *ə* in the sedentary varieties. One could observe that the aforementioned words in an urban variety like Tunis Arabic, for example, appear to be *ṣnādaq*, *ṣrāwəl* and *ḏbābən*.

In this book, the foreign origin of the loans is very often indicated, as in the case of *fēṣṣa* ‘feast’ from It. *fešta*, or *bīru* ‘office’ from Fr. *bureau*, and so on. Words of foreign origin, most of them from French and Italian and a minority from Spanish and English, are not tackled in a particular paragraph, because their morpho-phonology looks to be well integrated in this Tunisian dialect. On this topic, for instance, we could suggest a particular development for a word like *māṭṣ* ‘match’ (pl. *māṭṣuwāt*, at least in Tunis Arabic) which is given as a term derived from «fr./engl. *match*» (page 233): undoubtedly the term is an English word that entered French, but we could observe that the presence of the emphatic *t* leads to a back realization of *ā*, a fact which suggests a French origin of the word (*m[a]tch*) instead of a directly English one (*m[æ]tch*).

Concerning pronouns, interestingly the masculine/feminine opposition is fully preserved: *anē* (1st sg.), *inta* (2nd sg.m.), *inti* (2nd sg.f.), *hū(w)* (3rd sg.m.), *hī(y)* (3rd sg.f.), *ḥnē* (1st pl.), *intum* (2nd pl.m.), *intin* (2nd pl.f.), *hum(ma)* (3rd pl.m.), *hin/hun* (3rd pl.f.).

The masculine/feminine opposition is also maintained in the morphology of the three verbal conjugations (perfective, imperfective, and imperative) in both the singular and plural (page 295): sg. *kʰtabʰt* (you^{sg.m.} wrote) ≠ *kʰtabti* (you^{sg.f.} wrote); pl. *kʰtabtu* (you^{pl.m.} wrote) ≠ *kʰtabtin* (you^{pl.f.} wrote), *kiʰbu* (they^{m.} wrote) ≠ *kʰtiban* (they^{f.} wrote). If we consider a dialect like that of Tozeur, which does have the opposition only in the singular (sg. *katabt* ≠ *ktabti*, but pl. *ktabtu*, *katbu*)¹ and which for a Tunis dweller sounds in an undoubted Bedouin fashion, the presence of this feature also in the plural of the Marāzīg verb represents a rather important phenomenon.

As for the weak verbs, it is interesting to note that this dialect presents the alternate system *mʰṣaw/yimṣu* (pages 321-325), a situation which is relatively frequent in the Bedouin and rural dialects of Tunisia but is rather rare elsewhere in North Africa.² In fact, it is regularly stated by literature that the semiconsonantization of the plural suffix /-w/ is fully realized in the pre-Hilali dialects (with the suffixes *-āw* and *-īw* in perfective and imperfective respectively), whereas its (partial) assimilation is typical of the Hilali ones. As a result, the first type of varieties have a *mʰṣaw/yimṣīw* system, and the second ones a *mʰṣu/yimṣu* solution. Therefore, the dialect described here represents an intersection of the two systems.

¹ Saada 1984: 48.

² See, for example, Marçais 1908 on the dialect of Saïda (Algeria).

As for the verbal future, VRB has recognized (page 400) four modifiers *tā-*, *bāš*, *taw* (and its allomorphic variants *hattāw* and *hattā*). The particle *xall-* applied to first persons has a cohortative value. In another work on Tunis Arabic,³ we proposed a classification of the future in three types: intentional (the action is imminent and depends on the speaker, as in *taw nšūf*), “ascertainment” (the speaker ascertains that the action is about to be fulfilled, as in *il-kār qriḅ yuxluṭ*), and narrative (the action is projected in the future and the speaker has no role, as in *bāš ysāfru gudwa*), respectively expressed by *taw*, *qriḅ* and *bāš*. The second one does not seem to appear in the material analyzed for the Marāzīg dialect.

In this book, each grammatical phenomenon is described by using many examples of sentences written in scientific transcription and followed by their translation into German. These examples are segments extracted from everyday speech as well as from the texts of the popular tales published in VRB’s work of 2011. We must recognize that the abundance of these practical examples makes this book a precious source, not only for those who are concerned with Tunisian Arabic, but also for all the Arabists who are unaware of the dialectological and linguistic situation in this area of the Arab world.

In such a book of more than four hundred pages, it is a pleasure to note that it is almost totally free of typographical errors. Only a very small number of issues can be observed, among them: *ḥāḍir bāš* (page 133) that, in our opinion, should be transcribed more exhaustively *ḥāḍir ḥāš* (in order to avoid the confusion with the preposition *bāš*); the Italian origin of *ḥāku* is not *impacco* (page 217), that means ‘compress, poultice’, but simply *pacco*; It. *blacca* (page 232) should be corrected by *placca*; It. *capsola* (pages 55 and 242) should be corrected by *capsula*⁴; the title of Boris (1951) in the bibliography has *sud* (page 404) instead of *Sud*.

Overall, VRB’s grammar of the Marāzīg dialect is an impressively comprehensive overview of this Bedouin variety of Arabic, which constitutes an extremely helpful resource for both the dialects of Southern Tunisia and comparative Arabic dialectology.

In a few words: *y’ayyš-ək ya vērōnika!*

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³ Mion 2004.

⁴ On loans and borrowings from Italian and other European languages in Tunis(ian) Arabic, one could refer to Massimo Bevacqua’s paper of 2008. The extraordinary knowledge of Tunisian dialects by this friend and colleague is gone when in February 2015 he passed untimely away.

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Schmidt, Silke: (Re-)Framing the Arab/Muslim. Mediating Orientalism in Contemporary Arab American Life Writing. Bielefeld: Transcript, 2014. 446 pages. ISBN 978-3-8376-2915-6. € 44,99.

Lucidly written, thoroughly documented, systematically approached, and strategically organized, Silke Schmidt's book, *(Re-)Framing the Arab/Muslim: Mediating Orientalism in Contemporary Arab American Life Writing*, opens new avenues in the study of contemporary Arab American autobiographies. The book organically synthesizes media and literary studies alongside the philosophies of science, cognitive psychology, anthropology, and political science to describe the complex yet highly enlightening relationships between the media, literary production, and public discourse; thus, it addresses and targets multiple audiences in a wide range of specialties. Furthermore, the work contributes to the existing scholarship in its establishment of Arab American studies as an emerging academic discipline.

The book's key method to analyze the effects of public images of Arabs and Muslims is based on the scholarly practice of knowledge accumulation in association with the media's strategic framing of information about Arab Americans. Along the way, *(Re-)Framing the Arab/Muslim* insists that it breaks away from traditional orientalism and its legacies by challenging certain normative beliefs and contributing to ongoing discussions about developing a new methodology for the analysis of Arab American studies.

As the author's own examinations demonstrate, "autobiographies have the capacity to (re-)frame the public image of Arabs by actively engaging in media discourse" (p. 43). Schmidt's meticulous yet accessible study of Arab and Muslim American life writings further develops autobiography theory by refining framing theory. The book proposes that "mediated Orientalism" can "serve as an effective analytical concept to alter the collective image of Arab American identity in the public" (p. 44) when one closely examines the underlying assumptions behind the concept. The book should go a long way toward dispelling the reliance on orientalism alone as a methodology in the analysis of Arab American studies in particular and Anglophone Arab literature in general.

The introduction constitutes an excellent starting place for readers seeking to gain an overview of current scholarship about Arab American studies. Its special attention on Arab American life writing emphasizes the role of Southwest Asian and North African studies